/54 cont./

857 524 together. They build a small hut about a foot high in the customary shape, and, since they themselves cannot get into it, they place a few little stones in the doorway as their children. A pile of the aforementioned Solanum fruits represents their stock of cattle and donkeys, and another one of small stones signifies their herd of goats and sheep. Small pieces of wood represent the calaba[illegible] and other household equipment. The boy now drives the liv[illegible] to pasture, while his little wife cooks the food. Then he [illegible]55/ home and the two eat together. Meanwhile they dec[illegible] the pasture is no longer good and they must move on. But t[illegible]olanum "donkeys" are unable to carry the things, so they quickly tie a bast string to a piece of dry cow dung and thus make a sledge. Then everything is piled on it and the journey starts. In a few minutes the sledge is broken and the game is over. If several boys are together, they like to play war. They divide up into two, three, or four parties of equal strength, and each builds its kraal out of twigs, in which the livestock, as previously described, finds its place. Then the parties make surprise attacks on one another, the one steals the livestock of the other, the latter pursues the victor in order to recover the booty from it, and so on, until a few blows falling too roughly end the game, and it degenerates into a little row. Small boys often go out hunting with sharpened sticks and small bows and arrows for lizards, rats, and similar animals. They are then very proud over a success, and dance, sing, and boast, as they see this done by the warriors when they come back from an expedition. In the last two or three years before circumcision a fight for a piece of meat set out as a reward for the winners represents the favorite game of the boys. Two opposing parties fight over it, armed with sticks.

857 526

145 Puberty sets in at about the age of 12.

701 /104 cont./
182 a little while, will then lead them farther. Otherwise they leave it
222 the rest.
[825] When the warriors of an ol boror notice that their bones are
701 getting old and the el barnot surpass them in strength, they agree
561 that it is now time to think of marriage. After they have obtained
582 the permission of the speaker and then that of the chief, one after the other leaves the warrior association, each one shortly before his
701 wedding. He announces his retirement by means of a feast, the ol
561 geteh l ol bäï, that is, ox slaughtering with a tournament. To this
574 all the inhabitants of the nearest kraals are invited and are shown hospitality with the meat of one or several head of cattle. As soon as these are killed, each warrior cuts off a piece of meat for himself and devours it behind a bush standing somewhat apart. Then each of those present receives his share, while the remainder is strung on sticks two meters high. For these the warriors fight with the girls and women in a game in which the latter vigorously swing the sticks, before which the former has more fear than the women, somewhat
• [526] accustomed to beatings. Then the younger ones amuse themselves
[639] and play, for instance, tag (tosudja). Before there is thought of departure, about five o'clock in the afternoon, a married man and his principal wife go to the host and make the following speech: "adjogi megur' ira ol morĺni dada ir' ol móruo, ihora á gischu inonu, á gera inonu, ihora naleń, tabala 'mbas el móran, ida tada ol móruo, tabala n dogitin bäris el móran, ida tada ol móruo"; in translation: I say, you are no longer Ol morĺni, but Ol móruo, take care of your cattle and your goats and sheep and watch over them well, leave the occupation of the warriors, now you are ol móruo, refrain from all things of the warriors, now you are ol móruo.

701 After this feast it is up to the warrior whether he takes part more
561 or less regularly in the expeditions of war. As a rule he soon marries
[582] and lives with his wife either in the father's kraal or in the warrior kraal until all his contemporaries are married. Only then are they
[591] considered ol móruo: each one builds his own kraal and removes
[145] clothing, ornaments, and braid of the warriors. He is now at the end of the twenties, his best strength has been spent. In general the Masai, just like all members of the black race, spend their lives very quickly, they age early, without ever attaining a really advanced age.